

# SEVERAL PAPERS;

Some of them given forth by *George Fox*; others by *Jame Nayler*, Minister of the Eternal word of God, raised up after the long night of Apostacy to direct the world, to wait for the Revelation of *Jesus Christ*, and to turn their minds to the true light, that they may be reconciled to God; of the world is not worthy, and therefore doth hate, persecute, and whom in prison them, under the name of *Quakers*.

*Gathered together and Published by A.P. that  
the Truth may be spread abroad, and  
deceit be discovered.*

Wherein the plain, honest, and sober conversation of the Saints in fear and trembling, is justified, against the idle babblings of formal Professors (the wicked fashions and heathenish customs of this Nation) and of all sorts of persons, under pretence of civility.

Also the Priests of *England*, with their imaginary Doctrines and Worship discovered to be the grand enemies of *Jesus Christ*; and the true worship of God in spirit and truth made manifest.

Also the occasion of divers scandals concerning the Scriptures, Baptism, Lords Supper, Resurrection, Magistracy and Ministry, cast upon them by the Priests, removed.

With a word to the people of *England*, who in several Forms have long flattered themselves with their Ministry, Churches, and Ordinances; but upon tryall, are found to be the Synagogues of Satan, Persecutors of the Truth, and enemies of the Gospel.

And a few Queries propounded to *Tho. Ledgard* of *Newcastle*, or any of those he ranks with himself, under the notion of *Anti-Quakers*.

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SEVERAL PAPERS  
To the Reader.

**T**Here is a Paper for the Press, given forth by George Fox, wherein all may see, That Forms of Religion, Ordinances, as they are called, and observations, where into people are led by the searchings of wisdom, and the light of their Reasons and Understandings from the Letter of the Scripture, are nothing but the worship of the first Nature, the Sacrifice of Cain, which God doth not accept: And that the worship of God in spirit, is not known to such, neither indeed can be, for so that eye it is hid; and the Revelation of Jesus Christ, and of the deep things of God by the spirit, is a Mystery to them not understood, which is intended, if the Lord please) to be made publick as soon as this is finished.

P A.



*To all who love the Lord Jesus Christ, Mercy and  
Peace be multiplyed unto you.*

**W**HO have been scattered abroad in the cloudy dark day from mountaine to mountaine, and worshipping that which they know not, following the imaginations of others, which they spake from the divination of their own braine, and not from the mouth of the Lord; shepherds that fed themselves, and cloathed themselves with the wool, and sought after the Fleece, and so made a prey upon us, and do up on the people; but God, as he promised, saith he, I will gather my sheep from your mouthes, and seek them which have been scattered in the cloudy dark day, hath gathered us, and do feed us upon the mountaine in a good pasture; and so we witness the Promise of the Lord fulfilled: and as the Lord said; I will seek that which was lost, and bring again that which was driven away, who hath one shepherd Jesus Christ; herein do we witness the Lord fulfilling the Scriptures in us; and I witness the lost sheep is found: and the Lord hath brought back again that which was driven away: and here do we deny all the Teachers of the world, who speak a divination of their own brain, and not from the mouth of the Lord; for who spoke from the mouth of the Lord, denied them then; so do we by the same word, and we deny all them that seek for gain from their Quarters, which are greedy dumb doggs, as the Scripture saith; and all those who take the peoples money, and sell the Letter, which was spoken forth freely. For *Isaiah* that spake from the mouth of the Lord, he denied such things, and bid all come freely without money, and without price, to hear the voice of the Lord, that their souls might live; and to make with them an everlasting Covenant, even the sure merities of David: and this Covenant I do witness, therefore I deny; with the same word

*Ezek. 34. 12.  
Jer. 23. 10.  
Ezek. 34.  
23.*

*Jer. 23. 16.  
Isa. 65. 10.  
11, 12.  
Isa. 55. 4. 2.  
23.*

Jer. 5. 30.  
 31.  
 Mic. 3. 11.  
 John. 10.  
 13. & 1. 14  
 2 Cor. 5.  
 19.  
 Deut. 26.  
 12.  
 Mat. 10. 8.  
 9, 10.  
 2 Cor. 11.  
 24.  
 Act. 4. 23.  
 1 Cor. 9.  
 10. 11  
 1 Cor. 9.  
 10. 11.  
 Gen. 17.  
 11.  
 1 Chron.  
 22. 12.  
 Exod. 31.  
 13, 14. 17. 3  
 18.  
 Act. 21. 17.  
 Act. 4. 2.  
 wherewith they *sake*, the same things the Scripture denyeth, and all those that bear rule by their means, and hirelings which Preach for hire, and Prophecie for money. For *Jeremy*, who had the eternal words, denyes such things. *Micha* denies such things; and Jesus Christ who was the Word, said, *The hireling would fly*, because he is an hireling: and this word the Lord hath made manifest, which gathers our hearts together up to God, and opens to us the Scriptures. whereby we see the deceits of the Priests of the world, now, of the same generation and nature, and acting those things there is no Scripture for, which the holy men of God did not practice. And for taking Tythes in the old time, *Levi*, which was to receive Tythes, the strangers, the fatherless and widows, were to come and eat, and be filled within his gate; but this was according to the Law; and here you see, the Priests of the world do not act according to the Law, in which were Types and Figures of Christ; and when Christ was come, those he sent forth were not to have a bagge, nor a stick to defend them, nor two coats, nor brasse, nor silver; but freely ye have received, freely give: The *workman* is worthy of his meat; so they neither walk according to the Law, nor the Gospel, therefore we deny them: and the Ministers of Jesus Christ, which went into the world, they had no portion of the world, but whipping, stocking, prisoning; But them that were gathered out of the world in the eternall word, which met together, and were of one heart, one minde, one soule, to such they say, If we minister unto you spirituall things, is it a great thing if you minister to us carnall things? But this was *spoken* to them upon whom the end of the world was come; and this I do witness, what the Scripture doth say: God commanded an outward Temple, Circumcision, the Sabbath, given as Figures and Types, and Shadows of Jesus Christ; so when Jesus Christ, the substance was come, and when he was crucified and risen, who believed in him, Preached his Resurrection, and so went up and down in the Synagogues, and into the Temple, Reasoning and Disputing with them that held them up, to bring them out of the Figure, up to Jesus Christ, who was the substance; so all which were gathered together in the substance, met together, and then the Church was in God, and they



they denyed the outward Temple, which God commanded, being made the Temples of God; and denied Circumcision outwardly, being circumcised with the Spirit; and denyed the Jewish Sabbath outwardly, and observing daies; For he that believes is entred into his rest, and hath ceased from his own *work*, even as God did from his. And all those now, who have received Jesus Christ the substance, who is the Head of the Church, deny all Types and Figures of him, and do witness the Scriptures fulfilled. And Jesus Christ who is the chiefe Shepheard, the Bishop of their soules: And Jesus Christ who is the Mediator between God and Man, being made manifest in them, makes them all of one mind, and one heart, and to deny the priests of the world, who profess him in words, and act those things he forbids. First, for sprinkling of infants, and telling people they baptize them into the Faith, into the Church, which there is no Scripture for; but the baptism by one spirit into one body, this we own: and the Church is in God, as *Paul* and *Silvanus*, and *Timothew* write to the Church of the *Thessalonians*, which was in God. And they tell people of a Sacrament, for which there is no Scripture; that we do deny, and them; but the Supper of the Lord we own, *The Bread that we break is the body of Christ, the Cup we drink is the Blood of Christ*, all made to drink into one spirit. And the singing of Psalmes, after their manner, we deny; for they sing *Dauids* tremblings, quakings and roarings; this they have turned into meeter, as if we should see one of you lying roaring, crying, till your eyes should grow dim, and watering your bed with your teares, and we should turn it into meeter, and make a Rime of it, and take it, and go among a company of ignorant people, and say, let us sing to the praise and glory of God, *O Lord, I am not puffed in mind, I have no scornfull eye*, when they are puffed in minds, and have scornfull eyes: and when they read the Psalmes, they keep on their hats; and when they sing them, they keep off their hats; here they worship the work of their own hands: all such practises we deny: but we will sing with the spirit, we will sing with grace, we will sing with understanding, Praises, praises unto the Lord God on high. And they speak a divination of their own braine,

1. Thes. 1. 1.  
Rom. 2. 28  
29.  
2 Cor. 6.  
16, 17.  
Col. 2. 16.  
17.  
Gal. 4. 10.  
Heb. 4. 10.

2 Pet. 3. 25  
1 Tim. 3. 25

Col. 1. 26.  
29.  
1 Cor. 12;  
13.  
1 Thes. 1. 1.  
1 Cor. 10.  
15, 17.  
Psal. 6. 6.  
8131. 1.

1 Cor. 14  
15.  
Col. 3. 16.  
and

and not from the mouth of the Lord; and such the Lord sent his Prophets to cry out against; all these now who study a divination of their own brain, and speak not from the mouth of the Lord, we do deny: and all who are made Ministers by *Oxford* and *Cambridge*, bred up with Learning, and so made Ministers by the will of men, and speak natural Languages, as *Hebrew* and *Greek*, and say that is the Original, which a natural man may learn, and the natural man knowes not the things of God, and all such we do deny; for *Paul* was brought up at the feet of *Gamaliel*, in the Jewish Religion, but that did not make him a Minister of Jesus Christ; for he declares, that he was not made a Minister by the will of man, nor of man, neither by man, but by the will of God, and all such I own, who stand out of the will of man, denying all carnal ends: for this ministry draws up to God out of the world, and doth not respect any mans person, but ministers to that which is in prison. But those Teachers which are made by man, say, The Letter is the Light, the Letter is the Word, the four *Books*, *Matthew*, *Mark*, *Luk*, and *John*, is the Gospel, when the Letter saith, Christ is the light, and God is the Word, and Jesus Christ is the glad tidings which was promised, the Lambe of God which taketh away the sins of the world, and this we witness to be fulfilled; all they that are in the light are in unity; all who know the word, which is a mystery, are come to the beginning, are sanctified by the word, and clean through the word; for this word is a Fire, burning up all corruption, as a Hammer beats down all high minds, high nature, that the pure seed may be raised up, as a sword cuts to pieces, and divides asunder the precious from the evil, and makes a separation inwardly and outwardly from uncleanness; and this is the word of reconciliation, that reconcileth together to God, and gathers the hearts of his together, to live in love and unity, one with another, and lets them see how they have been strangers and aliens from the life of God; the light doth, and the word draws from under the occasion of all Laws outwardly, working out that filthy nature which the outward Law takes hold on; so walking in the spirit, there is not a fulfilling the lusts of

1 Cor. 2.  
14.  
Gal. 1. 14.  
& 1. 1.

1 Pet. 3. 19.

John. 1. 9.

John. 1.  
Gen. 3.  
15.  
Luke. 2.  
20, 11.

Jhon 1. 29.  
John 15. 3.  
Jer. 33. 29.  
Heb. 4. 12.  
2 Cor. 5. 19.  
Eph. 2. 12.

the flesh; and the Spirit is but one, which baptizeth into one body, which we do witness, praise be to the Lord, to be fulfilled. And whereas we are a people accused to raise up a new War, it is false: for dwelling in the word, it takes away the occasion of Wars, and gathers our hearts together to God, and unto one another, and brings to the beginning, before Wars was; for the Ministers of God, which had the word of reconciliation to draw them from the occasion of all wars, working out that nature that occasions warre, said, whence do wars arise? even from the lusts, Therefore all dear people, who love the Lord Jesus Christ, and the appearance of Jesus Christ in your souls, be not talkers of the truth, nor followers of the blinde guides, but mind the pure light of God in you, which shews your sin and evil, and how you have spent your time, and shews you how your mindes goe forth, and every carnal thought; and if you love that light, you love Christ, and walking in the light in measure, there will be no occasion of stumbling, for all stumbling is being disobedient, and wait to finde the word in you, as the Scripture saith; Not to fetch it from above, nor from beneath; but what saith it? It is nigh thee, in thy heart, for with the heart man believeth, and with the tongue confession is made unto salvation: and abiding inwardly in the light, it will let you see one another, and have unity one with another, and the Teachers of the world to be the Ministers of the letter. And whereas we are accused for going into Steeple-houses, It was the practice of the Apostles to go into the Synagogues, reasoning and disputing about the Scriptures shewing them the substance, and told them that God did not dwell in Temples made with hands, neither was he worshipped with mens hands: Stephen saith, *he most high dwels not in Temples made with hands*; and for witnessing forth the substance, *was stoned to death*; but these were types of Jesus Christ, and the Saints, and who were made the Temples of God, denied all outward Temples. But the Ministry now which doth profess Jesus Christ, holds up these outward Synagogues as *Moses* which was a type of Christ, which was a servant, ann faithful in his house; the deceit after him got into his place and was called of men, masters, which sat in his seat, which pretended justice; and did not; and that was the time

Gal. 3. 15.

Jam. 4. 1. 2

Mat. 23. 16

Joh. 20. 31.

1 Joh. 2. 10.

Rom. 10. 8.

10.

Acts. 7. 47.

48. 49.

Heb. 3. 5.

Mat. 23.

Mat. 23.  
6.

Acts. 4.

32.

Jude. 20.

Eph. 4. 5.

Mat. 23.

8.

Met. 23.

6, 7.

1 John. 3.

8.

2 Pet. 1. 1.

12.

1 Pet. 2.

1, 2, 3.

Jude 11.

time before Christ was sacrificed up, he came to fulfil the Law; and not to break it: but he cryed, Woe unto them that were called of men Masters, and had the cheifest place in the assemblies, and laid heavy burchens upon the people, and paint themselves with the Prophets words. But when Jesus Christ was sacrificed and risen, his Ministers Preached his Resurrection; they did not hold up the Types and Figures then, but held forth the substance, Jesus Christ; and all who were gathered together in the substance, were of one heart, one mind, one soul, and met together, and exhorted one another, and builded up one another in the most holy Faith, and all building is in that which is holy; and this Faith I witness, which is but one, and all are one that are in it, if ten thousand, which purifies the heart, stands in God, glory and honor to the highest; and whom Jesus Christ made Ministers, he made them not Masters; but said, *Be ye not called Masters*, neither call any man upon earth *Master*, for ye have one Master, even Jesus Christ. But the Teachers of the world, who in words profess the Lord Jesus Christ, are called of men *Masters*, and lay heavy burchens upon the people; goe in long Robes, having the cheifest place in the Assemblies, standing praying in the Synagogues; and them that did so, Christ Jesus said, Their prayers were Heathenish; which shews they were never taught of him, for they abide not in his Doctrine; and he that abides not in the truth is of the Devil: and here they shew themselves neither to follow Jesus Christ the example, nor the Apostles as an example, but take the Scriptures to trade withall. And all those which Jesus Christ, the Prophets and Apostles do deny, we deny. When the Apostles spake to the Saints, he bade them, Take heed to the light that shined in a dark place, till the day dawned, and the day-star arose in their hearts: and as the light appeared, so they exhorted one another; for there were false Prophets, and false Teachers among the people, which with feigned words and covetousness, made merchandize of them, who had forsaken the right way, following the waies of *Balaam*, going in the way of *Caine*, whose Sacrifice God did not accept. Now all people that love the Lord Jesus Christ, you may see all the Teachers of the world there, going after the waies of *Balaam*;

for.

for then that Doctrine crept in, which is scattered over the world, and the Apostles saw certaine creeping into houses, leading silly Women Captives laden with sin, and divers lusts, which were ever learning, and never able to come to the knowledge of the truth, which he describes; they were lovers of their owne selves, covetous, proud, heady, high-minded, selfe-willed, incontinent, truce-breakers, false accusers, fierce, despisers of those that are good; lovers of pleasures more then lovers of God; having a form of godliness but denying the power thereof: as *Jannes* and *Jambres* withstood *Moses*, so do these; men of corrupt minds, reprobates concerning the Faith; but they shall proceed no further, their folly shall appeare to all men. Now the Apostle bids, from such turn away; though once he said, some Preach Christ of envy, some of strife and contention, some of good will, though their intention was but to adde affliction to his bonds; yet he rejoiced in it. And that was a time when few did believe that that was the Christ, so that his name was spread abroad, he did not matter what they were; but when his name was spread abroad, and many got the Forme, and had not the Power; such were Antichrists, and were denied by them who had the power, and so they are now. And all people consider (you have been long hearers and learners) if you be yet come to the first Principle of Religion, to that which turns the mind to God. All whose faith doth not purifie, they are reprobates concerning the Faith. So aske any Priest or people, whether they shall overcome the body of sin, as long as they are upon the Earth? they will say, No. Therefore their seeming Faith I deny, for Faith purifies the heart, and gives the Victory over the World; and this I owne, and you have put off the body of sin, by the Circumcision made without hands; and whilst we were servants of sin, we were free from righteousness, but God be thanked, who hath made us free from sin, to serve God in righteousness, in the newness of the spirit, and not in the oldness of the Letter.

And whereas we are accused for not owning Magistracy; justice we own for conscience sake; for that which is in the conscience, loves equity, and righteousness, and justice, and leads out of all evil, and uncleanness: *For let every soule be subject to*

2 Tim. 3. 3.

to 9.

Phil. 1. 15.

&amp; 3. 2.

Heb. 2. 1

2 Tim. 3. 8.

1 Ioh. 3. 3.

1 Ioh. 5. 4.

Col. 2. 11.

Rom. 6. 23.

Rom. 7. 6.

Rom. 13. 1.

*the higher power, for all power is of God, and the powers of God our soules are subject unto; for he that resisteth that resisteth the Ordinance of God; but who lives in drunkenness, in pride, in covetousness, murder, lust and uncleanness, their soules are not subject to the higher power, but resist it, and that nature we do deny, and justifie that which cuts it down: we own, honor, and set up, and honour all men in the Lord, but as for respecting persons we deny, for he that respects persons, commits sin, and is a transgressor of the Law. For to respect a proud man, because he hath a Gold Ring on his finger, and fine Apparell, such respects we deny, for the Scriptures deny the same; and to set up a great man which hath abundance of Earth, joyning field to field, and land to land, and respect such above the poore, this is an evil eye; for God cryes wo unto such, for God hath made all of one mould, and one blood, to dwell upon the face of the Earth, and he is no respecter of persons; and who are in the Faith of the Lord Jesus Christ, it is without respect of Persons, for it is but one, and makes all one, one seed, one soule, one heart, one minde, in one God, Father of all, over all, blessed for ever: and this we do witness praised be the Lord, to be fulfilled, which all the holy men of God did witness forth, a good conscience, and therefore we have a cloud of witnesses which are recorded in the Scriptures. And whereas we are accused for our uncivill speeches, which the world calls uncivill and railing, as because we *thou* people, and say *thou* to the particular, and *thou* to a number. The Scriptures witness, that all the holy men of God evermore praised the same, *thoued* one, and *praised* many, *thoued* Kings, *thoued* God, *thoued* Christ, and *thou* O Lord of Heaven and Earth; and therefore who art *thou*, O proud Flesh, that *thou* art exalted? Dost not *thou*, *thou* God, and *thou* Christ, in thy Prayers? And wouldst *thou* be *yeered*? here shews the sonne of perdition himselfe, and is exalted above all that is called God in *thee*; and the Language of God is not known with *thee*. And as for the customes and fashions of the world, bowing and making obeysance with cap and knee, which men and women have done one to another, which lived without the feare of the Lord, we deny; but we honour all men in the Lord with our soule, and with our hearts, and who look for these things outwardly,*

James 2.  
9. & 5. 2.

Isa. 5. 8.

Acts. 17.  
25.

James 2. 5.

Heb. 12. 1.

Acts. 16. 3.  
27.

Psal. 25. 1.

2 The. 2. 3.

John. 21.  
25.

Iob 32. 21.

Exod. 20. 5



wardly, there is a fleshly principle, for these things may be done and are practized, and the heart full of envy; therefore all these fashions we deny. And touching good-Even and good-Morrow, which are customes of the world, spoken without feare of the Lord we do deny: but good to all men we wish, and the good day, that they may be brought into it, and that they may see the happy day: but the fashion and customes which the fleshly and heathenish nature holds up, and when it's crossed in its wayes and customes, rageth, and is mad, we deny; and that nature which holds all these things, we deny.

Iohn.14.6.

Rom.7.6.

For the God of Power, Light, and Glory, hath rayshed up a light in his people, and gathered their hearts together to himselfe, and hath discovered unto them the vanity of all things wherein they have lived, and shewed them his way and truth, where they should walke and gloryfie him, and serve him in holiness and newness of life; and with eternall food, the bread of life, doth he feed us, whereby we become wonders to the world, as he hath raised his seed to his praise and glory, and is adding dayly to his Church, and the strong man bowes himselfe, and the keepers of the house tremble, and the powers of the earth shake, and the glory of the Lord is rising, and is risen, which terribly shakes the earth, that the Idols of Gold and Silver are cast away, and God alone loved; who is Lord of Heaven and Earth; and the works of the Lord are strange and wonderful, as ever was, as the Scriptures witness. When *Daniel* heard the Voyce, he fell downe and trembled, and his strength and breath was gone. And *Paul*, when he heard the voyce, he fell down, and trembled: And *Habakkuk*, when he heard the voyce, his lips quivered, his belly shooke, rottenness entered into his bones, that he might rest in the day of trouble. And *David* when he heard the voyce of God in the holy Temple, and his Prayers came before him, the Earth shooke, and *David* his flesh trembled. And work out your salvation with fear and trembling. Now these workings are strange to them, where the strong man keeps the house, and who are in the Earth; but who are rising up out of the Earth, witness the power of the Earth to be shaken; and who are raised up out of the Earth, witness these things, and have a cloud of witnesses to witness them

Iohn.6.35.

Ag.247.

Eccl.12.3.

Isa.2.21.

20.

Dan.10.7.

Acts.9.6.

Hab.3.10.

Psal.119.

120.

Eccl.12.3.

Heb.12.1.

Iohn.10.1.

2.



them, passing through the same doore, to the same rest, and so we witness the Scriptures, and the power of them, and them to be fulfilled, and fulfilling, praises, praises be unto the Lord God Almighty for ever. We witness the happy day of the Lord is come, the good and happy day, and glad tidings to soules; the day of Christ, praises, praises be unto him for ever; All yee Children of the Lord, praise the Lord for ever, sing praises unto the Lord for evermore. This is the day of salvation, and the everlasting Gospel, glad tidings is come into soules, free pardon of sin by Jesus Christ, who is come to take away sin, and to destroy the works of the Devil, this do we witness, the Scriptures fulfilled by God alone, therefore deny all the Ministers of the letter.

## G F.

**C**anst thou prove in all the Scripture, that God commanded any of his to salute any by the way, or to take his name in vaine, or to use any other heathenish customes, but God, Christ, the Prophets and Apostles commands? The contrary God saith, *Thou shalt not take my name in vain, nor bow to any creature.* Exod. 20. 5. 7. Luke. 10. 4. Christ saith, *Salute no man by the way.* The Prophet saith, *Salute no man by the way, & if any salute you, answer him not again.* 2 Kings. 4. 24. And the Apostle saith, *Bid Godspeed to none, but such as abide in the Doctrine of Christ, and have both the Father and the Son; for he that bids him Godspeed, is partaker of his evil deeds.* God saith, *Thou shalt not do after the manner of the heathen.* And Christ saith, *Every idle word shall be accounted for at the day of judgement; and by thy words thou shalt be condemned.* Now thou that art offended at any for obeying the commands of God, Christ, the Prophets and Apostles, shewst thy selfe to be no Christian, but a Heathen, and wilt neither obey the commands of God thy selfe, nor suffer them that would, but strives to uphold such customes, as God never commanded, but are set up by the World, and used without the feare of God. Now how art thou exalted, thou man of sin, who wilt both dishonour God thy selfe, and would compel thy brother also, to act contrary to his Conscience? What place wouldst thou leave for the Throne of Christ?

I. N.

Truth

*Truth cleared from Scandalls.*

**H**AVING heard of divers untruths cast upon me by some of the Priests in their high places, though I stand onely to the Lord in the respect of my self; yet least any that love the truth should be led on to speake evil of the things they know not, I shall lay open the truth, as it is in me revealed: touching those things whereof I have bin falsely accused.

1. Concerning Jesus Christ, who is the eternall Word of God, by whom all things were made and are upholden, which was before all time, but manifested in time, for the recovery of lost man; which Word became Flesh and dwelt amongst the Saints, who is the same yesterday, and to day, and forever; who did, and doth dwell in the Saints; who suffered and rose againe, and ascended into Heaven, and is set at the right hand of God, to whom all power is given in Heaven and in Earth; who filleth all places; is the light of the World, but known to none, but those who receive and follow him, and those he leads up to God, out of all the wayes, works and worshipes of the world, by his pure light in them, whereby he reveales the man of sin, and by his power casts him out, and so prepares the bodies of the Saints a fit Temple for the pure God to dwell in, with whom dwells no uncleane thing; and thus he reconciles God and man, and the Image of God, which in purity and holiness is renewed, and the Image of Satan, which is all sin and uncleanness, is defaced; and none can witness redemption, further then Christ is thus revealed in them, to set them free from sin: Which Christ I witness to be revealed in me in measure, *Gal. 1. 16. 2 Cor. 13. 5. Col. 1. 27.*

2. Concerning the Scriptures, That they are true declaration of that word which was in them, that gave or spake them forth, and are of no private interpretation; but were given forth to be read and fulfilled in the Saints, as they were given forth by the holy Ghost, without adding or diminishing, and was not given forth for men to make a Trade upon, to get money by; but as they are; they are profitable for Doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect; thoroughly furnished unto every good work: but they who tread in the Letter, and are ignorant of the

*Iud. 10.  
Rev. 19. 13.  
1 Iohn. 1. 1,  
2, 3, 4, 5.  
1 Pet. 1. 25.  
John 1. 14.  
Ephes. 5. 30  
& 1. 21, 22.  
Iohn 8. 12  
2 The. 2. 8.  
2 Cor. 6. 16.  
1 Cor. 3.  
16, 17.*

*2 Cor. 5. 18,  
19.*

*Col. 3. 10.*

*Iohn 8. 34,  
36.*

*1 Iohn 1. 3,  
5.  
2 Pet. 1. 21.  
22.  
Deut. 4. 2.  
Rev. 22. 18.  
Tim. 3. 16,  
17.*

the Myſtery, deny all perfection, and none can rightly underſtand the Scriptures, but they who read them with the ſame ſpirit that gave them forth, *For the naturall man receiveth not the things of the ſpirit of God; for they ſpiritually diſcerned.*

1 Cor. 1.

14. 15.

1 John 3. 11.

Acts 1. 5.

1 Cor. 12.

13.

1 Pet. 3. 2.

Col. 2. 12.

Gal. 3. 27.

Rom. 6. 3.

Mat. 26.

26, 28.

1 John 6. 51.

53, 54, 55.

56.

1 Cor. 10.

16.

1 Cor. 11.

24, 25.

Col. 2. 10.

Acts 4. 32.

1 Cor. 11.

27, 28, 29.

1 John 5. 20.

3. Concerning Baptiſme, the true Baptiſme is that of the ſpirit, with the holy *Ghoſt*, and with *Fire*, Baptized by one ſpirit into one body, not the waſhing away the filth of the fleſh, but the anſwer of a good conſcience towards *God*, by the Reſurrection of Jeſus Chriſt; without which, no other Baptiſme can ſave us, they being but Figures or Shadows, but this Baptiſme of Chriſt is the ſubſtance, whereby we are Baptized into his death; and thoſe who are Baptized into Chriſt, have put on Chriſt.

4. Concerning the Lords Supper; the true Supper of the Lord is the Spirituall eating and drinking of the Fleſh & Blood of Chriſt, which the ſpirituall man onely eateth, and is thereby nourished up unto eternall life; without which eating, there can be no life in the creature, profeſs what you will; and all who eate of this Bread, and drink of this Cup, have reall communion with Chriſt the Head, and alſo one with another, as members, and are all of one heart, and one mind, a compleat body in Chriſt. Now the world who take onely the outward Signes, and are not brought into a diſcerning of the Lords Body, eate and drink damnation to themſelves, and ſo become guilty of the Body and Blood of Chriſt; and calls this a Communion, but lives in envy, ſtriſe and debate, fighting, and going to Law one with another for Earthly things.

5. Concerning the Reſurrection. That all ſhall ariſe to give account, and receive at the laſt day according to their works done in the fleſh, whether good or evil; theſe bodies that are duſt, ſhall turn to duſt, but *God* ſhall give a body as pleaſeth him; that which is ſowne in corruption ſhall be rayſed in incorruption; it is ſowne a naturall body, it is rayſed a ſpirituall body: and as we have borne the Image of the earthly, ſo we ſhall beare the Image of the heavenly. But fleſh and blood cannot inherit the Kingdome of Heaven; neither doth corruption inherit incorruption, for we ſhall all be changed: but they who cannot witneſs the firſt Reſurrection, within themſelves, know nothing of the ſecond, but by heareſay: And therefore ſay ſome

1 Cor. 15.

38.

1 Cor. 15.

42, 43, 44.

1 Cor. 15.

46, 50, 51.

Rev. 20. 6.

Phil. 3. 21.

1 Cor. 15.

20.

some of your Teachers that Christ is in Heaven with a carnall body; now that Christ, who is the first fruits shall be there with a carnall body, and the Saints with a spirituall body, is not proportionable.

1 Cor. 15.

Col. 1. 15.

6. Concerning Magistracy, that it is an Ordinance of God, ordained for the punishment of evil doers, and an encouragement of them that do well, Where justice and righteousness is the head, and ruleth without partiality, that Land is kept in peace; and those who judge for the Lord, I honour as my owne life; not with a flattering honour of putting off the Hat, and bowing the Knee, which is the honour of the world, having mens persons in admiration, because of advantage, for selfe-ends, but from my heart, for conscience sake, as to the power which is of God, and not to mens persons: For the Scripture saith, *He that respects persons, commits sin.* And the Apostle commands the Saints, *not to have the Faith of our Lord Jesus Christ, the Lord of Glory with respect of persons:* and saith, *such are partiall in themselves, and become judges of evil thoughts.* And saith Paul, *Let every soule be subject to the higher Powers: for, saith he, there is no power but of God:* the Powers that be are of God, not of man; and *whoever resisteth, resisteth the Ordinance of God; & therefore subject for conscience sake.* And therefore, though the Prophets and Saints were often sent to pronounce judgement against unjust men, who had the power committed to them, and did not judge for God, but for selfe-ends; yet they never attempted to raise any violence against them, but used all means to perswade them *to do justice, love mercy, and walke humbly with God*, that they might be established, and the wrath of God turned away from them: for those that be of God, cannot rejoyce in the destruction of any, but would have all to turn to God and finde mercy.

Rom. 13. 3.

Iude. 16.

Rom. 13. 5.

James. 2. 5.

James. 2.

1. 2. 3. 4.

Rom. 13.

1. 5.

Micah. 6. 8.

1 Pet. 1. 12.

Eph. 4. 12,

12.

7. Concerning Ministry, the true Ministry of Jesus Christ hath alwayes been, and are still such as came not by the will of man, but by the will of God: neither are they fitted for that worke by any thing of man, but by God alone; for the true Ministry is the gift of Jesus Christ, given for the perfecting of the Saints, and need no addition of humane helps and learning, but as the worke is spirituall, and of the Lord, so they are spiritu- ally

1 Cor. 12.

7.

1 Pet. 4. 10. ally fitted only by the Lord. And therefore he chose Hearde-  
 11. men, Fishermen, and Plowmen, and such-like: and as he gave  
 Gal. 11. 11. them an immediate call, without the leave of man; so he fitted  
 12. 16. them immediately without the help of man; and as they re-  
 ceived the gift freely, so they were to give freely: And when  
 ever they found any of the false Ministry, that taught for hire,  
 they cryed out against them, and pronounced woes against them,  
 and shewed them that they lay in iniquity, because they thought  
 that the gift of God could be bought and sold for money. And  
 Mat. 10. 8. Christ calls them Hirelings, and saith: *they care not for the sheep.*  
 Acts 8. 20. And *Micah* cryes out against the Priests that taught for Hire,  
 John 10. 13. and saith *They build up Sion with blood, and Jerusalem with*  
 Micah 3. *iniquity.* And *Jeremy* cryes out against the Priests in his dayes,  
 10. That bare rule by their means, and calls it an horrible thing, and  
 Ier. 5. 30. saith, That from the least to the greatest, they are all given  
 & 6. 13. to covetousness. *Esay* cryes out of such in his dayes, and calls  
 Isa. 56. 10. them *greedy Doggs, that can never have enough;* and saith he  
 11. *they all look for their gains from their quarter.* And *Peter*  
 2 Pet. 2. saith of such in his dayes, that they through covetousness make mer-  
 14. 15. chandise of the people, *who have hearts exercised with covet-*  
 2 Cor. 11. *ous praistises who have forsaken the right way, and have fol-*  
 15. *lowed the way of Balaam, who loved the wages of unrighteous-*  
 Jude 11. *ness.* And *Jude* cryes, *woe unto them for they go one in the wayes*  
*of Cain, and run greedily after the error of Balaam for rewards*  
*but those that were sent out by Christ, counted it their reward to*  
*the Gospel without charge; neither ever had any set means, but*  
*went about having no certaine dwelling place; never was Ma-*  
 1 Cor. 9. *sters, but servants to all for Christs sake: Never went to Law*  
 16, 17, 18. *for Tythes, or any other earthly thing, but suffered persecution;*  
 1 Cor. 4. *and as alwayes he that was after the flesh persecuted him that*  
 11. *was after the spirit; even so it is now.* All people, my your  
 Gal. 4. 19. *Pieris by the Scriptures, and never think to heare the Word of*  
*the Lord from their mouthes, who walke contrary to the Scri-*  
*ptures; for such were never sent of God: for had they been sent*  
 1 Iohn. 2. *of God, they would abide in his Doctrine.* And *John* saith *such*  
 3. 4, 5, 6. *have not God, but he that abides in the doctrine of Christ, hath*  
 Iohn 9. 10. *both the Father and the Son.* And if there comes any to you,  
 2 Iohn 9. *and bring not this Doctrine, you are forbidden to receive them*  
 10, 11.

into your houses, or bid them Good speed; for if you do you are partakers of their evil deeds. And unto the wicked, saith God, as the best thou shalt declare my Covenant, or that thou shouldst take my Covenant into thy mouth, seeing thou wast not informed.

J. N.

The words of the Devil and of the world; how they differ.

**Y**OU Rife-willed Professors: and you condemned hypocrites, I teach, for your woe and misery is coming; you who dissemble with God and Man, and deceive both your selves and others; away with all your curious tilings, which feedeth on the air, and are without, and which feedeth upon your dainty dishes, and holdeth you out above the Cross; and so the earthly will is fed and fleshly desires. Woe unto you self-conceited ones, which go forth abroad to change your ways; death doth feed upon death, and death doth speak death; and hills death, the land is death, and the carnal mind is death. The Lord liveth, and shall be of you, that breaketh the heads of the Serpent, and people will talk of it without them. On Bush Man and Woman, doth not death reign in death? while the carnal mind reigneth, death reigneth; and the head of the Serpent is head in this, as God hath not bruised him in this; and death is the Serpent's meat, you must all be slain your selves. Whatsoever thou is due, all your outside possession is due, which you have got out of Books and Sermons; and your Lintine, Greek and Hebrew, and all which is outward inward, and all your glorious Gospel Lintine is that; and you have got it all over is due, and shall be of you, and shall be of the glory the mind feedeth on, and shall be of the world's possession and fellowship, which is not inward and truth is light. The head of the Serpent be not bruised in this by the seed of the Virgin Mary; but within, show us to our selves, and his sinners shall be within, and their call is outward, a carnal Bell, and shall be of the



ing the carnall letter, to carnall minds, for carnall money, and carnall ends.

1 Theſ. 1. 1. The Saints Church is in God, and the Father of our Lord Jeſus Chriſt.

The worlds aſſembly is without them; a company of earthly minds meet in a ſteeple-houſe.

Heb. 12. 2, 23, 24. The Saints are brought to the general aſſembly of the firſt-born, and to the innumerable company of Angels, and to the ſpirits of juſt men made perfect, and to God the Judge of all.

2 Cor. 3. 6. The worlds Teachers are of the letter without, a proud man, called of men Maſter, and hath the ſchiefſt place in the aſſembly, going in long Robes, loving groſſing in Markers, the higheſt roomes at Feaſts, all which Chriſt forbid.

1 John. 2. 26, 27. The Saints teacher is within them, ye need not that any man teach you, but as the anointing that you have received teacheth you of all things, and is true, and is no lye, and even as it hath taught you ye ſhall abide in it.

2 Cor. 3. 6. The worlds law is without them, in the command of the letter, and they break the command, and ſo it is death.

Jer. 31. 23. The Saints Law is within them, written in their hearts, and they are all taught of God, from the precept to the leaſt. And ſhall no more teach every one is neighbour, ſaying, Know the Lord, for they ſhall all know him.

Heb. 3. 10. The worlds light is without them, a Chapter, or a Verſe which was other mens light, left upon Record.

1 Pet. 1. 12. The Saints light is within them, you have a light that ſhineth in a dark place, to which you do well that you take heed, untill the day dawn and the day-ſtar ariſe in your hearts.

The worlds word is without them, and they take the letter for the word, when as the word is inviſible.

Deut. 30. 14. The Saints word is within them, the word is nigh thee, in thy mouth, and in thy heart, and doth ſave thee, and is ſharper then a two edged ſword, dividing ſunder, and is a diſcerner of the thoughts and intents of the heart.

Rom. 10. 8. The worlds wiſdom is without them, which is the letter, and is heere wiſdom againſt all the preachers of the world.

The Saints wiſdom is within them, in the heart, which the world hath not.



The worlds Baptism is without them, sprinkling of infants, for 1 John. 1  
which is no command or example in Scripture. 20.

The Saints Baptism is within, baptized with one spirit into  
one body, and are made all to drink into one spirit. 1 Cor. 12.

The worlds communion is without them, taking a little  
bread and wine, which is carnall; and call that a Communion,  
but are separated in spirit, and are not of one heart and one  
mind. 15.

The Saints communion is within them, in spirit, witness in  
one anothers hearts; and though absent in flesh, yet present in  
spirit. Col. 2. 5  
1 Cor. 5. 3  
1 Cor. 13. 2.

The worlds touchstone is without them; and they try the liv-  
ing by the dead, the spirit by the letter.

The Saints touchstone is within, whereby they try the spirits  
whether they be of God or no; every spirit that confesseth Je-  
sus Christ come in the flesh, is of God; and he that confesseth  
him in truth, hath him, and the Father also. 1 John 4. 2.  
1 John. 2.  
23.

The world is ruled by outward rules & all goeth from the rule.

The Saints rule is within them, Christ who ruleth in them, and  
is the head of the body. Eph. 4. 1.

The worlds record is without them.

The Saints Record is within them; the spirit that God hath  
given into them, is their record. 1 John 4.  
8. 9. 10.

The worlds Sabbath is without them, and they have no rest  
but in a form without.

The Saints Sabbath is within, where Christ is come to give  
them rest, and they are ceased from their own works. Heb. 4.  
10. 11.

The worlds Psalms are without them, and they sing Davids  
quakings and tremblings, waivings, Prophecies, Prayers and tears,  
weeping till his eyes grew dim; he watered his couch with his  
tears, and sleep upon thorns into Mourners, and say, Let us sing  
to the praise and glory of God, when it is altogether to his  
dishonour.

The Saints Psalms are within, and they sing with the spirit, and  
with the understanding also. 1 Cor. 13.

The worlds guide is without them, in the traditions, and pre-  
cepts of men, which are not from God.

The Saints guide is within them, the spirit, and they are  
the Rom. 8. 14.

the sons of God, who are called by the spirit of God now and T.  
The worlds temple without them, which was builded for,  
the Idolatrous worship.

1 Cor. 3. 16. The Saints Temple is within, ye are the temple of the living  
God, and he doth walk in them, and dwell in them, and they  
know and can witness God dwelling in them.

1 Cor. 6. 16. The worlds Prayers are without them, and the power thereof  
stands in outward words; and they ask and have not, because  
they ask amiss, that they may spend it on their lusts.

Rom. 8. 26. The Saints Prayers are within, by the spirit, which teacheth  
in all conditions what to pray for, and helps the infirmities, with  
sighs and groans which cannot be uttered; and they ask in  
the name of the Son, and are heard in whatsoever they ask.

John. 14. 13, 14. and thereby is the Father glorified, for they ask in Faith, no-  
thing wavering,

All you who read these things, read your selves where you  
are, whether you be within among the Saints, or without, among  
the world.

## The Condition and Portion of the People of England, who have long fla-

tered themselves with the Churchs Mis-  
histry, and Ordinances, but upon  
tryall are found to be the Syn-  
gogues of Satan, Persecutors  
of the truth, and enemies  
of the Gospel of Christ.

**The Synagogue of Satan, Persecutors of the truth, and enemies of the Gospel of Christ.**  
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The Synagogue of Satan, Persecutors of the truth, and enemies of the Gospel of Christ.

**I have heard a voice of Wee and Terror, saying, that all  
the Inhabitants of the Earth, should be afraid of the Lord, and  
be brought to him, and be saved.**

Rom. 8. 14

make a glorious slaughter; howeuer, those admiring, all these of  
 People, who have persecuted you with lust pleasures be-  
 fore the pure Law of God: howeuer, you sodomites and Belly-  
 gods of the earth, who have given up your selves to filthiness  
 of gluttony, and all kinds of ribb, feeding without the feare  
 of God, sporting in the day time, living like fill horses, spend-  
 ing the treasures upon your lusts, which were never made for  
 that end: sweare unto y<sup>e</sup>ll & you fat Swine, the Swine of Sodom  
 are found among you: and the Plagues of Sodom are nigh at  
 hand: Woe unto you, for now is the Land come to requite his  
 Corn and his Wine which he gave to feed the poore and hun-  
 gry, which your lusts have deuoured, the want of all poore in  
 the Nation cry out against you: you have exceeded all that ever  
 went before you, and you shall exceed in misery. Woe unto  
 you proud and lustful, who once have lifted up in your own  
 eyes, and have set your selves above the feare of God, which  
 triched in vanity, you plainly appeare to be children of the  
 Devil, who is the father of all pride and self exaltation, you  
 bear the Image of the Serpent, you speckled ones, who have  
 painted your selves in the various colours to make your selves  
 seem glorious in the eyes of men, that they may bow and wor-  
 ship. Woe unto thou, who hast set thy self in the seat of God,  
 thou art worthy of gulf and waiting, thy pride is for the  
 fire, and thy honour for the Dust: for now is the Lord com-  
 ing to punish after his Word and Fiat, which he gave to  
 cloath the back of all sorts, with which thou hast decked the  
 Serpent, and spent upon thy lusts, thereby thou set thy self in  
 the seat of the Almighty, Woe, woe, woe unto thee, thou  
 that art lifted up high, shall I bring thee into Gods Throne, but  
 thou shalt be cast down to Hell, the Lord is risen to Rule  
 the Gallilee, y<sup>e</sup> shall see the common trait offenders, who  
 have used their power against the face of the poore and oppress  
 them that are fallen, your enemies you have filled, and you  
 have quenched their fire, against this day of wrath. The Fire  
 of the Almighty is kindled, and it shall never be quenched till  
 it hath devoured and burnt up you and your nations, and made  
 you a steeple to the Almighty, that shall come down upon you  
 as the venomous Serpent, and shall devour you, and shall make  
 you

make a Prey upon them that depart from iniquity; you are the Head of the Serpent that must swallow what is spoken of you; and you now shew the enemy that God hath put between the two Seeds; now thy anger comes, the seed is come whose heel thou art bruising; you shall bruise thy head; thy time is as short as thy rage is great. Rejoyce all you that suffer it that the Scriptures may be fulfilled. Woe unto you scorners; you sons of *Hagar*, you sons of bondage to the works of the Devil, scorning, back-sliding, false accusing, slanderous and evil speaking; you are brought forth by the Egyptian woman, and are in Egyptian darkness; and you cannot see that you are in the works of the Devil, and by him you are put on to act against Christ, in his Saints. But now is the son of the Free woman brought forth, to whom the Heritage belongs, and you shall be cast out among the Heathen, and ungodly; and judgement is coming upon you, in which you shall be not be able to stand. Woe unto you swearers and lyers, under whose tongues lies the payson of Aspes, which you vent out as you are moved by your Father the Devil, against the holy and dreadful name of the Almighty; the Land is filled with this Generation, and just long mourning because of you. Who can patien flouts or Mockers, that scorn the Lord, and their hearts are like Askes to hear it? Do not all places abound with vain Gads and lying Idle words? never was Nation like to this in these things, so that any who will not use these Idle words, and oaths is known in the streets as they pass, and not esteemed worthy to live in the Nation; and thus not onely with all the common sort, but also with many that are in place of Authority to punish such things, and yet those are not afraid to call themselves Christians: Shall not the Lord be avenged on such a people as this? Woe unto you that live upon deceit in your speeches, and confound by your lying words arising from the fables of men, which make a prey on the simple; and when you have got your prey, you say, God hath given you them; you see how these things are made poore by you, and thus the Lord will to punish you out, and you shall suffer for your these fables. Woe unto you that are wicked in your hands, in your hearts, in your eyes, but in your speaking, the Lord will punish the works of iniquity.

have turned the edge of it against such as the Lord hath called out of darkness, and for them to call them out, lest they partake of the Plagues that are to come upon those who are found in them. Woe unto the blind guides who have called your selves Christ's Seedmen, and now that the Lord of the Harvest is come to look for fruits, here is no better fruit to reap but such as these, and that among such as you call Saints, and the Churches of Christ: And now that the Heir is appearing, you are stirring up the powers of the earth how to destroy him, lest you be called to account for your great care to feed your own bodies, and heap up carnall things, and the little care for the soules of Christs Flock. Now shall you not escape, your day is near at hand. Who could have believed that *England* would have brought forth no better fruits then these, now after such deliverance, as no Notion else can witness? Oh tell it not among the Heathen, lest you strengthen the hands of the enemy, and occasion the wicked to Blaspheme the name of the God of Hosts, who is reported to be among us, and hath subdued all our enemies, and hath delivered us thus farre. Awake, awake, all sort of people, can you say you have not had power in your hands against these abominations? but now that you have not proved faithfull in the promises to the Lord, in the day of your feares, therefore is the Lord coming to call to account all sorts of dissemblers and oppressers, and by his own right hand to get himself the Victory. And now woe unto you that have known so do well, and had it in your power, but have not done so. Woe unto you that have taken counsel at your own wisdoms, and multitudes, and not at the spirit of the Lord, and have strengthened your selves by your Riches. Woe unto you that have been digged and planted, but no fruit yet have long covered the ground. Woe unto you that are as a Cane Stem, how woe and misery, tremble ye women that are as a Reele, strip you, make you bare, put off your clothes and put on ashes, turn your Muck into wayling, bow down unto the King, and bid him lamentation, and meet the Lord, if there may be hope for your souls in the day of his wrath, which is coming upon the earth, while you have time to repent it.

Several

Several Queries to be answered by *Tho. Ledger*, or any of those he ranks with himself, under the name of *Anti-Quakers*.

- Gen. 1. 27. 1. Did not God create man and woman perfect in his own Image without sin?
2. Did not the first sin make a separation between God and man?
3. Whether is there any other way to unite God and man in to Spiritual Communion again, but by being separated from the works of the flesh, sin, and uncleanness, and being Redeemed into his first Estate?
4. Was not that the end for which Christ was manifest in the flesh, that by taking away sin, he might restore man into his first Estate in which he was created in the Image of God without sin?
- Joh. 8. 34. 5. Whether any can witness the work of Redemption perfected in them, while they continue in sin?
- 1 Cor. 6. 9. 6. Whether any imperfect, unclean, and unfruitful one, shall enter into the Kingdom, yes or no?
- Gal. 5. 21. 7. Was not that the end for which the Scriptures were written, to warn all to turn from sin to his Father?
- 1 Cor. 10. 6. 11. 8. Shall not God justly judge every one as he finds them, at the day of judgement; they that have done good, into life eternal, and they that have lived in sin, into everlasting life? And whether do you look for a Purgatory to cleanse you from your sins, between the day of death and the day of judgement?
- 1 Cor. 15. 20. 9. Whether a Christian have sinned, and believe, and begin to wait for it, that he shall be redeemed by the second death, into that estate which he lost by sin in the first death?
- Col. 1. 13. 10. Are not all that are servants of sin, out of the Covenant, and under the power of darkness, and in the shadow of the Devil?
- Prov. 28. 13. & 11. 11. Is there any promise in Scripture due to any, who are not confessed and forsaken their sins, but in the Phylloxera will



ten in the Book, are to fall upon that generation of evil doers?

12. Was it not the onely end, why all the true Ministers of Christ, both now and ever, were begirded and sent into the world (so wit) to call people out of sin, and to perfect the Sainor in holiness, and to present them perfect to God?

Ephes. 4.  
11, 12, 13.  
Col. 1. 28.

13. Whether all those who both by Life and Doctrine, encourage people to abide in that condition of sin, imperfection; and separation from God (which Christ came to take away, and so to unite God and man again) do not oppose the work of mans redemption; and withstand the onely end of Christs coming, and so are Ministers of Anti-christ; and labour to uphold the Kingdom of the Devil?

2 Thes. 2.  
3. to the 13

Now all you who plead for sin in your selves or others, consider these things, and see if you do not withstand the love of God, in giving Jesus Christ into the world, to cleanse from all sin, all that believe in him, and so to present you to the Father without spot or blemish, and so you are the greatest enemies to your eternal salvation. How will you stand before the Lord at that great day, who would have gathered you out of your sin, but you would not, but have joined with the Devil to uphold the wall of separation between God and you? Woe unto you, ye whited walls,

Ephes. 5.  
27.  
Mat. 23.  
27, 28,

F. N.



ALL People and Professors consider where you are, and from whence you are fallen; you that plead for sin, and say, None can be free from sin while they are in this world; you plead for a House for Satan in you, while you are here, and where will you have him to sit out; of what fellowship can you have with God, while the Serpents head is in you? you are separated from God, and know not, for what communion hath light with darkness? God is light, and he that dwells in God, dwelleth in light; and in him who dwelleth at all, but while you live in sin, you are in darkness, and the God of this world



hath blinded your eyes that you cannot see; and having blinded your eyes that you cannot see, he leads you captive at his will, and you are willing to be so, and you do not believe that ever you shall be otherwise; you are servants to sin, and you take pleasure in it; you are in the flesh and sin; and have made a covenant with hell and death: you are resolved to serve the Devil, and please your selves while you live, and you will repent at your death; you have forgot that your times are in the hand of the Lord, and that this is the day of grace and repentance, which you turn into lasciviousness, and wantonness; you make it plainly appear, that you love your lustfull pleasures and filthiness more then God: you that are friends of the world, are the enemies of God, you that love the world, and the things of the world, the love of the Father is not in you. How can you say you love God, and follow the lusts of your flesh? for whom you love, him you follow. Christ saith, if you love me, follow me, keep my Commandements: and those who follow him, he leads them out of all the waies of sin, into the waies of purity and holyness, and so he is the way to the Father. *For without holiness none can see God, for he is of purer eyes then to behold iniquity, and no unclean thing can stand in his sight.* Where will you, where will you appear, you blind creatures, whom the Devil hath deceived, you that follow the Prince of the aire, who rules in the children of disobedience, bringing forth fruits of sin and unrighteousness, having your conversation in the earth, and earthly things, following your corrupt wills and pleasures: and yet you will profess you love God, draw near him with your lips, own him in words, but the Devil in practice. O horrible hypocrisie, Canst thou deceive God? Shall not the righteous Judge find thee out, and reward thee according to thy works? Thou art deceived, who thinkest to be heir of two Kingdoms: thou wilt have pleasure of sin here, and thou sayest thou hopest to be heir of the Kingdom of Heaven too; but the hope of the hypocrite shall perish. Remember thy father *Devil* in whose steps thou walkest, and the same way leads the same end. The Lord saith, *the wicked shall be turned into hell, and all that forget God.* But the Devil in thee saith, Thou mayest live in sin, and have thy thoughts in the world, and mayest

mayst enter into the Kingdom of Heaven too. Now, who must be lycer, whether God or thee? O vain man, was it not sin that separated God and man at the first? and thinkest thou to be restored again as long as sin stands in thee? Man was not created in sin, but pure and holy in the Image of God, and while he stood here, he had communion with God, and had the pure wisdom of God communicated to him, by which he was able to see into the wonders of God, and to give names unto all living creatures; but as soon as he had sinned, he was stript of all, that he became naked, and was thrust out of Paradise, and was cursed from the Lord; yea the ground was cursed for his sake, and all this because of sin, which thou thinkest so light of, and art so loath to part with, so odious is sin in the pure eyes of God who is holy, and didst thou but know thy condition, as thou wast in sin, in the first birth, a childe of wrath, and one to whom all the curses in the Book of God are due, thou shouldest tremble at sin, and not plead for it, wherein thou shewest thy self plainly a servant of the Devil, and plead'st for his Image and Kingdom, and were it not that he had blinded thine eyes, thou mightst see where thou art, when thou abusest the goodness of God, that because he hath left the sins and fallings of others upon Record, to the end they should be warnings to all that come after, not to do the like, and these thou mayst muse on to encourage thee on in thy sin and filthiness: and because God is mercifull to pardon sins, at what time soever they repent, therefore thou art encouraged to live in thy sins the longer unrepented of. Now all who are not plainly blind, may see whose child thou art, for the Apostle saith, *Know ye not that the long suffering of God leadeth to repentance?* it doth so to the children of God. But whose child art thou? that Scripture is fulfilled in thee, which saith *because judgment is not speedily executed upon evil doers, therefore their heart is set in them to work wickedness*: and thus, thou makest the mercies of God a cloak for thy unrighteous actions: and yet thou wilt talke of a Redeemer, and of Faith in Christ. But O Friend, where is this Redeemer witnessed, whilst thou art yet in thy sin, what art thou Redeemed from, who art in bondage to thy lusts? and what is thy liberty thou art Redeemed into, whilst thou

art a slave to Satan, and art in command; those who are Redeemed, are set free from sin, and the servitude of sin; but thou forrest sin, while thou obeyest the motions of sin. Then where is thy freedom? canst thou witness Christ died for thee, and thy sin still alive? How wilt thou witness his death in thee, or thy self dead with him? How hast thou put on Christ, who art clad with sin, the Saints who was dead with Christ? and saith Paul, *How can you that are dead to sin, live any longer therein?* and saith, *Those that are dead with Christ, are free from sin, and become servants of righteousness; and saith he, Now being made free from sin, and become servants of God, ye have your fruit unto holiness, and the same unto everlasting life;* but while thou livest in sin, thy fruit is unholy, and the end is death; who are Redeemed by Christ, are Redeemed from the earth and earthly things, unto God, again, from whence they are fallen; out of every kindred tongue and people, and Nation, are made unto God Kings and Priests, to reign above sin on earth, and are made conformable unto his Image again, which they had lost by sin; but what conformity is there in thee, while thou livest in sin? thou art not like him, but like the Devil; for every sin is the Image of the Devil, who sinned from the beginning; and while thou committest sin, thou holdest out his Image in thee, who is thy Father, and thou his son, begotten in his own likeness. And Christ told the Scribes and Pharisees, who professed themselves the children of God, but lived in sin, *I hat they were of their father the Devil; for his work they will do; for every sin is the work of the Devil.* And saith John, *He that commits sin is of the Devil;* and saith, *for this purpose was the Son of God manifested, to destroy the works of the Devil;* whosoever can witness the Son of God manifested in thee, can witness sin Destroyed; but if thou say thou canst witness Christ manifested in thee, and yet commit sin, thou art a liar. For, saith John, *whosoever abideth in him, sinneth not; whosoever sinneth, hath not seen him, neither known him; For he that saith, I know him, and keepeth not his Commandments, is a liar, and the truth is not in him;* and saith the holy Ghost, *Whosoever is born of God, sinneth not; for his seed remaineth in him; for he that is begotten*

ten of God keepeth himself, that the wicked one toucheth him  
 not: and saith plainly, *In this are the children of God made  
 manifest, and the children of the Devil*; whosoever doth not  
 righteousness, is not of God, neither he that loves not his  
 brother. God in all ages hath known his by their obe-  
 dience, but thou sayest, thou must live in disobedience,  
 or else thou canst not live in the world; and yet thou would-  
 est be accounted one of his sons. But where is thy mark  
 by which thou art known from the world? those which  
 are God's, are marked, and known from the world, and there-  
 fore hated of the world, but thou art in friendship with the  
 world, and whosoever is a friend of the world, is the enemy of  
 God. Now thou that canst conform to the worlds waies,  
 words, and worship, and yet would be accounted one of God's  
 too; O thou deceiver, thou deceiver, thou deceivest but thy  
 self, and men like thee thou canst not deceive the Lord. Take  
 heed, repent, halt no longer between God and the world; If  
 thou wilt owne God, thou must disowne the world, and the  
 world will disowne thee; thou canst not have both, for whilst  
 thou art striving with both, thou hast right to neither; for all  
 things were made for the Son, both in Heaven and Earth, and  
 he is Heir of all, even the fulness of all, and in him are the crea-  
 tures of wisdom laid up, and there is no receiving any  
 thing without him; witness the Son, and witness all; but  
 no further than thou canst witness him, no further canst thou  
 witness real possession, but feedeth on wind, words, shewes,  
 and shadows, and art deceived by the Devil, that old Serpent,  
 who makes large promises, but hath nothing to perform, but  
 deceit: for all the promises are yea and amen in Christ, they  
 are all to the seed, which is the Son, and to him are all the  
 Promises in the Scriptures; For he that hath the Son hath  
 the Father also, and such are made Free by the Son: but  
 while thou art a servant to thy lusts, thou art in sin, and art  
 farre from a Free man. Now search the Scriptures, and see if  
 ever thou findest one Promise to thee; whilst thou art in this  
 condition, how can the Devil deceive thee, and lead thee to  
 steal the Promises that were given to the Saints, who were free  
 out of thy condition: but thou hast no right to them, but all  
 the



ter, and other visible things to get light from, which are not the spirit of Christ, yea or no?

6. Whether it was not by the same light of the spirit of Christ, that all the holy men of God in all ages were inspired, had their Revelations, and by which they spake forth what is written in Scriptures, in a mystery to all the children of darkness: and whether the light of Christ be not the same now, that ever it was, to every one that have received in their several measures, yea or no?

7. Whether all those who are not only ignorant of this light, but also enemies to it, rendering it, under odious terms, as unable to lead out of darkness, be not Ministers for the Prince of darkness, and against Christ the true light, and so are Ministers of Anti-christ, and upholders of the Kingdom of darkness, which Christ came to destroy, yea or no?

### *More Queries.*

1. **VV** Whether can the Scriptures be read and understood by any other spirit than that which gave them forth, yea or no?

2. Whether that spirit be excluded from manifesting it self in the Saints now, in the same power and manner as formerly it hath done, yea or no?

3. Whether that spirit where it is, be not infallible and Judge of all truth, and all deceits in its measure, as it is manifested, yea or no?

4. Whether those who have not the spirit, which is the infallible judge, have any true ground to pass the censure of excommunication, or to judge of Blasphemy in others, yea or no?

5. Whether that which is spoken by the spirit where it is, be not the very word of God, yea or no?

6. Whether the spirit of the world, by their carnal laws, grounded upon humane wisdom and reason, have any power from God to judge this spirit where it is, and have they not in all ages, when they have accepted it, passed the censure of



His spidey upon it, and so is he suffered; yea or not?

7. Whether that spirit be not unity in itself, all that speak by it, speaking one and the same things; each in their measure; and doth it not speak the same things now, that ever it spoke in the holy time of God? and whether all that are guided by it, be not brought into one and the same way to the Father, and his worship in spirit, yea or no?

8. Whether giving heed to any other spirit, whatever they pretend, be not the way to delusion, and to lye open to be seduced into error, Schisme, and Herefie, yea or no?  
9. Whether any who have not this infallible spirit in themselves, which is the only light, and guide, and judge, be fit and able to teach others? or did the Lord ever send out any to teach who hath not this spirit, yea or no?

son to the people of the Lord

*Certain Queries to all you Prophets that Prophecie for hire, and all you Priests that teach for money, and bear rule by your means; and all you Shepherds that seek for your booke from your own gain, answer these; for they shall ever be given forth for a general good of all people.*

**Q. VV** Whether you will own Jeremiah to be a true Prophet, which cryed against the Priests that bare Rule by their means; and whether you will justify that he bare rule by their means, which Jeremiah cryed against?

2. Whether you will own the Prophet *I say* to be a true Prophet of the Lord, which the Lord sent to cry against them that sought for their gain from their quarters; and whether you will hold on these Shepherds, which seek for their gain from their quarters now, as he cryed against them?

3. Whether you will own *Ezekiel* to be a true Prophet of the Lord, which the Lord sent to cry against the Shepherds, which fed themselves with the fat of the flock, and clothed themselves with wool, and hid themselves upon the people's sin, and whether you will justify the Shepherds that seek for their own gain, and



and for the Well, and the Hat, and make Pay unto the people which *Ezekiel* cryed woe against?

4. Whether you will owne *Moses* to be a true Prophet of the Lord, which the Lord sent to cry against the hating Priests and Prophets, that Practised and Prophesied for money, and whether you will justify these things now, which the Lord sent him to cry woe against then?

5. Whether you will justify such as *Jesus Christ* cryed woe against, which was called of men Master, and had the chiefest places in the assemblies, and stood praying in the Synagogues, and laid heavy burdens upon the people, and loved salutations in the Markets, and whether you will justify these things which he cryed woe against?

6. Whether you will justify sprinkling infants, seeing there is not a word of Scripture to prove it?

7. Whether you will justify singing *David's* Psalms, his quakings, prayers, and tears, and his condition turned in Rime and Meter, and sung in the world, yea or no?

8. Whether ever any of the Apostles or Ministers of God did receive Tythes after Christ was risen, yea or no?

9. Whether ever any of the Disciples of *Jesus Christ*, or believers that believed in him, after he was risen, did pay Tythes according to the old time, after the substance was come, yea or no?

10. Whether these be not the Teachers spoken of, which stand rayling in the Pulpit, and are in envy, and like men at the Law, and are proud and covetous, be not these which got in the way of *Came*, and through covetousness make merchandise of the people? and are they not to be cryed against now, as *Paul* and *Proverbs* did them?

11. Whether these be not the Teachers that seek not great augmentations, and great Benefits and Tythes, but not as they which the Scripture speaks of, which run greedily after the error of *Balaam*, who perished in the gain-saying of *Came*, seeing the Apostle said, he covered no man's sinne with gold, nor apparel, but wrought with his hands, that he might be an example to all that followed him?

12. Whether they do abide in the Doctrine of *Christ*, which

tempts people to (wear) <sup>the</sup> Doctrine of the Devil? when Christ saith, Swear not at all, but let your yea be yea, and nay, nay, whatsoever is more, is evil. <sup>11</sup> Whether the outward Temple was to be held up after Christ was risen, yea or no? Seeing <sup>12</sup> Stephen was stoned to death for witnessing against it, and <sup>13</sup> for saying that the Temple was made with hands.

14. Whether a man shall be made free from the body of sin, while he is upon the earth, yea or no? <sup>15</sup> Whether you will own that Christ which said, Be not ye called: masters, Master? or whether you will be called of men: Masters, and so deny that Christ? <sup>16</sup> Whether that was the true Christ that forbade these things? and whether you will own that Christ as an Example to follow him; who is the way, the light, and the truth?

## An Exhortation to all people that have a desire to know the Truth, that the Truth may make them free

1. <sup>2</sup> Wherefore that hath a desire to know the truth, that the truth may set you free, and the light of God in you, that shews you sin and evil, that which checks you when you do amiss, that when you lie or swear, or are proud, covetous, or oppress, or envious, or hate, or backbite one another, or are any deceit, there is something in you that will check you, and tell you that you should not do so; if you hearken to it; that which shews you your vain thoughts, and vain desire, and wicked imaginations, if you hearken to that, and let it guide your minds, it will bring them within, and shew you how you have spent your time, and bring you to consider of your ways, and your doings, that you may forsake that which is evil, and turn to the Lord, that he may have mercy upon you: this light within, if you hearken to it, it will also suffer you to do any wrong to any man; but to do to others, as you would be done by, and blessing it will teach you to deny your selves of pride and covetousness, and oppression, and backbite, and lying, and swearing, and vain talk, and



holiness, and righteousness, and good will, and good works, and good  
 deeds, and good words, and good thoughts, and good intentions, and good  
 desires, and good affections, and good motions, and good habits, and good  
 qualities, and good virtues, and good graces, and good gifts, and good  
 blessings, and good mercies, and good favours, and good kindnesses, and good  
 loving-kindnesses, and good compassion, and good pity, and good  
 gentleness, and good meekness, and good patience, and good long-  
 suffering, and good forbearance, and good mildness, and good  
 sweetness, and good fragrance, and good odour, and good savour, and good  
 taste, and good colour, and good sight, and good hearing, and good  
 smelling, and good feeling, and good touching, and good tasting, and good  
 drinking, and good eating, and good sleeping, and good waking, and good  
 living, and good dying, and good resurrection, and good life, and good  
 death, and good glory, and good honour, and good praise, and good  
 worship, and good service, and good obedience, and good submission, and  
 good humility, and good lowliness, and good modesty, and good  
 bashfulness, and good modesty, and good modesty, and good modesty,  
 which is pure of God in thee, and  
 the light of God in thy conscience which checks and re-  
 proves thee for sin and evil; and it will turn thy mind within,  
 and shew thee the evil of thy doings; and tell thee plainly thou  
 ought not to act in that which is evil; this is the light which  
 Christ Jesus hath enlightened every one that comes into the world  
 withall; and this light will not only shew thee thy evil deeds,  
 but it will shew thee the good way which thou oughtest to walk in;  
 yielding obedience to this light, which discovers unto thee sin and  
 evil, it will teach thee to deny that which is evil, as the light makes  
 it manifest unto thee in measure; and this light which Christ hath  
 given to every one to enlighten thee withall, it will not only teach  
 thee to deny that which is evil, but it will teach thee to act in  
 righteousness; and to do unfeignedly as thou wouldst be done by;  
 having this light thou wilt bring thy deeds to the light; that the  
 light may prove them; and that thy conscience present with thee,  
 obeying to the light; and having this light which makes manifest  
 sin and evil; here is thy condemnation eternally. Now thou hast  
 this promise to keep not the day of the Lord afar off; for the  
 time past is unrecoverable, the time to come is uncertain; the  
 time present is thine, now while time is, improve thy talent which  
 the Lord hath given thee, that thou mayest receive the blessing,  
 which is, *well done, thou good and faithful servant, thou shalt  
 be made ruler over much*; but on the contrary, if thou be negli-  
 gent and slothfull, and slight the mercies of the Lord to thy soule,  
 and hide thy talent in the earth, then thou art that slothfull  
 servant, who said Christ was an austere man; for the Lord hath  
 given every one a measure to Profit withall, then thou must receive  
 thy portion, Go ye cursed into hell prepared for the Devil and his  
 Angels. Now it is called to day, arise and put off the old man  
 with his deeds, for the old man must be put off with his deeds  
 in.

in measure, before the new man can be put on with his deeds; which is after God created in righteousness, and true holiness, therefore in the state of Gods worke while it is day, for the night comes when none can worke, it is said, Rejoyce O young man in thy youth; But know for all this thou must come to Judgement. Now friend consider what thou art a doing, and take heed of spending thy time carelessly without the fear of God, and the Lord give thee understanding that thou mayest see what thou art doing, that thou mayest chuse the good and refuse the evil.

From a friend to thy soule, and to all that love the Lord Jesus Christ in sincerity, and in truth. This was I moved to write to thee, who am a prisoner of the Lord in *Zerk* Castle, whose name in the flesh is

*John Killam.*

**A**LL friends in your severall measures, dwell and abide in that which is immortall of God in you, which is begotten by the ministry of the word, which is not of the world but leads out of the world, and crucifies the world, who in it dwells this doth witness; so all to the witness keep your minds, and upon it wait, and be attentive, that you all in the tenderness may be kept, and the witness preserved, waking and alive in you, that which witnesseth with the just and righteous pure God in you, against all flattery, hypocrisie, or self ends in you, that herein you may be preserved every one in your measures faithfull to God, who hath called you, that herein you may grow out of the world, self, flesh and the knowledge thereof, which all defiles and pollutes; let us purify, righteousness and holiness, which condemns the world, that in the new favour and discerning you may grow to love between the precious and the vile, the cleane, and the

unclean, the pure, and the impure, that you may know and own  
 the pure life in one another, the pure language, and the pure voice,  
 that true Judgement may pass upon that which is contrary, least  
 for want of favour and true Judgement, you joyne with the un-  
 clean spirit which spots and defiles, stains and darkens the un-  
 derstanding, and then slothfulness gets up, and earthly mindedness,  
 and self-endedness, and self takes its liberty, which all stains and  
 dishonours the truth of God, the father of truth, from whence  
 all truth proceeds. But woe from the Lord will follow the careless  
 slothful, disobedient, rebellious one, who causes offences. So all  
 in the presence of the living God, to the witness of God in you I  
 speake, to feare the living God of life and Power, and in it dwell,  
 that in it you may be preserved; low and tender your minds to  
 the measure of light; which manifests darknes, and what out  
 of it ariseth, which is contrary to the light, draws from the light,  
 and so draws from God; that in the light this may be seen, Judg-  
 ed, and condemned: and here you are kept in your measures  
 and daily growth, out of the world, self, flesh, or whatsoever is of  
 the same, that all things may be given up into his will who is God  
 over all, and creator of all, whose owne all is, and here you are  
 kept single and free, just upright and pure every one in your mea-  
 sures, in the continuall exercise in a growing condition, the wit-  
 ness being kept waking: but I do you all warne to take heed of  
 setting up a false rest out of light in the carnality in the form, with-  
 out the life and power, painted with the word of truth, caught  
 in the comprehension & talked of, such seeds death in whom death  
 reign, and such with the light which they are turned from, are  
 seen Judged and condemned, Ignorance not to be pleaded. So  
 all tender ones, who feare the living God, and abide to the light  
 which opens, manifests, and discovers within, that upon it you  
 may wait for teaching, and direction, looking out at any, but  
 every one in particular, mind the light of the Lord Jesus, which  
 hath convinced you to be your guide and teacher in all things,  
 bringing all your thoughts, words, and actions, to the light, by it  
 to be tryed and proved, as it to ask counsel and direction, and  
 here God alone is teacher, orderer, and mighty counseller, who is  
 the everlasting Father and Prince of peace and joy, and here true  
 Judgement is set up, which keeps in the watch and the robe, and

here



here true peace is preserved, which stands in obedience through  
 the Cross; and herein true favour you grow, and in the discerning  
 and the pure wisdom you grow, in your measures received  
 from the fountaine which orders all, and distinguishes between  
 the precious, and the vile, and the two seeds, and what is of  
 the one, and what is of the other, and what to owne, and joyne  
 with, and what to deny & cross, as in particular, so in general, and  
 here self is kept out, and Judge out, and the false voice and  
 false Language; or any thing which separates and leads out of  
 the obedience; out of the cross, and out of the oneness; so here  
 in the cross you all are kept watching over one another, and build-  
 ing up one another, in that which stands out of the will, and out  
 of words; and puts an end to words, and here is the Blessing, and  
 in your meetings the Lord will be seen present, manifesting himself  
 by his Power, and so you will know of a truth he is among you;  
 so all attend your eternal happiness, and praise the love of God,  
 take heed of setting up a rest or peace out of the cross, out of the  
 obedience, for there you settle upon the lees, and crucifies the  
 Just one in you; and all this is but in time, and will be destroyed  
 by that which is out of time and done away, take heed of giv-  
 ing way to the earthly spirit, or hearkening to the earthly voice  
 which draws the mind from the pure eternall into the earth and  
 earthly things; and visible fading created objects which adul-  
 terates the heart from God, and leads away the mind and affecti-  
 on from the eternall, and cumberes the same, begetting earthly  
 care for store of fading things, which are in time and which time  
 perisheth; which keeps out of the obedience, smothers the light,  
 and involves in darkness, darkning the understanding, and enslaves  
 the creature, and brings into bondage to the earth and earthly  
 things, and captivates and covers the mind in the earth, and here is  
 the curse and wrath and plagues which to Egypt and to Egypt  
 King is due, and all this comes by carelesness, not obeying in the  
 measure of light, which leads the affections from below out of  
 time to God the beginning and end of all time: in whom is full-  
 ness the living fountain of all goodness, eternall Riches and trea-  
 sures, & here is the liberty of the children of God, who from the  
 earth are redeemed, and this liberty you come to know every  
 one in your measures abiding in the cross, so that which is not  
 eternall

eternall, but leads into the flames of death, which in darkness  
 lies, which by the light is discovered by the word, which is a  
 Lampe to the feet, and a light unto the Pathes; but take heed of  
 using your liberty as an occasion to the flesh, for that flaines; and  
 the flesh is apt to catch its liberty by that eye and care which is  
 outward and leads out into the motion out of the life, and this by  
 the light is seen and judged and condemned. I call friends to that  
 which is eternall of God I speak, that if you may mind, and in  
 it dwell, the light which comes from God, who is eternall,  
 that by it your minds may be kept out of the carnall, lest while  
 you embrace the carnall you loose the eternall, and so in the end  
 loose both; for time ends all things that in time are. So God al-  
 mighty of wisdom and power keep you in the pure state that are  
 of himself the powerful Father. all of you tender and faithful  
 in your measures, your minds up to him, he to be your guide in all  
 things, who leads out of the way of error; that he in all things  
 may be glorified praised and honoured, to whom all is due, even  
 God over all Blessed for ever. I rest a friend to your soules,  
 whose joy and delight is in your soules eternall well fare, which  
 was the cause of now writing: one with the life is all which  
 comes from the Father,

19, day of the  
 11 month, 1644.



James Parnell

**FIXIS.**

